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The Christian Sun.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

At a missionary meeting in England a report from Hudson Taylor's Inland China works was read, from which we extract: "No less than 126 new workers had reached them during a period of six months. The great event of the missionary work of the year had been the Missionary Conference at Shanghai, when there were 446 members present. When the last Conference was held, in 1877, there were only 473 missionaries, including their wives, in China; whilst last year the number all told was 1,296. The baptisms for the year had been 424, a slight decrease on the past year, whilst the total number of communicants exceeded 3,000. The number of native helpers had decidedly increased, as also the medical helpers. The

total number of missionaries and associates was 409. During the year 8 were removed by death. The year had been one of very signal blessing, but also one of trying conflict."

The mission to lepers in India is doing a good work. The necessity of extending their work in China is felt. At their recent anniversary, Dr. Conslund, of Swatow, China, said that in one hospital in Swatow, China, no less than 3,500 lepers had been cared for during a period of twenty years, the proportion to the other patients being about 5 per cent. In the last two years they had seen from 240 to 290 lepers a year in that one hospital. In 1889 in three dispensaries in that region there were 584 lepers. In the district in which he worked he calculated that there were from 50,000 to 60,000 lepers, and if there were so many in a district three hundred miles long and fifty miles broad, it showed the frightful prevalence of the disease in that part of China.

The following denominations in the United States contributed the amounts named during the year 1890 for benevolent purposes: Baptists \$1,362,488; Protestant Episcopal, \$1,689,401; Congregationalist, \$2,398,837; Methodist Episcopal \$2,769,172; Presbyterians, \$4,783,659. It is a little singular that the one denomination which believes in Predestination—that some souls are doomed to be eternally lost, is the same which gives nearly double the amount of any other for the spread of the gospel among men—the Presbyterian, and they have hardly half as many members as the Baptists or Methodists. Talk well directed is a good thing, but it is better to let your work exceed your talk, as the Presbyterians have done.

Notwithstanding the determined efforts of the Orthodox church to suppress all religions dissent in Russia, the number of sects is constantly on the increase. Thus the government of Novgorod numbered 1,029,405 Orthodox and 8,458 Raskolkiks in 1880. In 1890 the figures were 1,167,357 Orthodox, but 30,958 Raskolkiks—i. e., sectarians. In 1880 the latter constituted only 0.8 per cent. of the population; one decade later they represented 5.6 per cent.

The *Missionary Review* says: "In the heathen world there are about 1,000,000,000 souls; 30,000,000 a year go into eternity without God. Our Lord said: 'Go ye into all the world, and preach the gospel to every creature.' Out of 35,000,000 Protestant Chu-

eh-members only about 6,000 have obeyed this command—one in every 5,800. Evangelized, 116,000,000; unevangelized, 1,000,000,000. The field is the world. 'Whatsoever he saith unto you, do it.'"

Elon College Notes.

For some cause our last week's correspondent failed to write up the Elon Notes. We hope he will not disappoint us again. Within the last two weeks quite an amount of work has been done on the buildings here, two or three are nearing completion while the work on four or five others is being pushed rapidly. The recent rains have hindered the progress of work somewhat, but next week a force of forty or fifty workmen will be employed upon the different buildings if the rains do not continue. Mr. Trollinger's brick store is nicely under way and Messrs. Herndon and Young will commence theirs in a few days. Dr. J. U. Newman left this morning for News Ferry, Va. He will return after a stay of eight or ten days. Dr. Herndon was called home last night on account of the severe illness of Mrs. Herndon. May the good Lord restore her health and strength. The Doctor had been out in the interest of the College for a week and was at Raleigh, when he received a telegram to come home. Dr. Long attended the Sunday School Convention of the Deep River Conference. He reports the prospect good in that Conference for students. Encouraging reports come from every direction. Surely Elon is coming and that in near future. From the present outlook we will have 175 students next session. May we not expect some students from the Ga., and Ala., Conference? Yes, brethren, do your duty and we will have them. Let every one do his part and the burden will not be so heavy on the few. Mrs. S. A. Holleman has been quite sick, but she is much improved now. Mr. Wm. Hearne of Chatham Co., was here this week. He rented the house formerly occupied by Mrs. Williams and will move here to put his children in school. Mr. Adams and family left a few days ago for a visit to relatives and friends in other parts. The Railroad Co., will change depot agents here August, 5th. Mr. R. H. Holland, a native of this state, but late of Ga., will succeed Mr. W. L. Smith, the present agent. I want to say to the members of the Elon College Y. M. C. A. that among the large number of new students who will come here next session, doubtless there will be quite a number of young men who will need the holy influences that an active band of Christian young men exert. Then by constant prayer, let us be prepared to wield that Christian influence over those new students that almost every young man needs when he enters College. By so doing we can do a good work in elevating the morals of the school and in training each other for usefulness in the world and in the church.

Very truly,

W. P. LAWRENCE.

Elon College, N. C. August, 1st, 1891.

I Shall Be Satisfied.

Not here! not here! where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters
I shall be satisfied; but O! not here

Not here! where all the dreams of bliss deceive us,
Where the worn spirit never gains its goal,
Where haunted ever by the thoughts that grieve
us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With a rapture earth's traveller may not know,
Where heaven's repose the weary heart is stilling,
And peaceful life's time tossed currents flow.

Far out of sight, while sorrows still enfold us,
Lies the fair county where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

I shall be satisfied! The spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds.

Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills.
O! what sweet thoughts upon my heart are
thranging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending,
Saviour and Lord, with thy frail child abide,
Guide me towards home, where all my wander-
ings ending,
I shall see Thee and shall be satisfied.

True Greatness.

True greatness consists in a life of honesty and integrity. Alexander Pope sang; "An honest man is the noblest work of God." Such a man pursues but one course, which is a straight-forward one. He is honest and upright in little as in much; as Christ says; he that is faithful in that which is least, is faithful also in that which is much. In these days of political corruption, we need men like Epaminondas, the Sheban statesman when offered a large bribe for doing a certain thing he replied: "If what you desire is right and proper for me to do, I will do it simply because it is right and proper but if it is wrong I will not do it for any amount. These are the kind of men we want in all offices of trust.

True greatness consists in sympathetic tenderness for others. O! the grandeur of the Apostolic injunction. Be courteous, be kind hearted, in honor preferring one another. These words seem to have their practical exemplification in the humane conduct of Sir Philip Sidney. When he lay wounded on the battle field, and was offered a cup of water, he gave it to a suffering comrade by his side, and said, "That man's necessities are greater than mine." This was self-sacrificing sympathy. 'Tis this we want in these days of selfishness. "He who seeth his brother in need and shutteth his bowels of compassion, how dwelleth the love of God in him.

What we need to-day are more Samaritans and fewer Shylocks. Men that will feel for, sympathize with, help others. This is one element of true greatness. The great incen-

tive to this is the self-sacrificing conduct of the divine Samaritan. The Lord Jesus Christ, who, though he was rich, yet for our sake became poor, that we through his poverty might be made rich.

Again, true greatness consists in self-restraint. Never were truer words than those of Solomon's—he that ruleth his spirit, is greater than he who taketh a city. The greatest achievement in life, is to conquer one's self. The mightiest foes are those within, not without.

The most pitiable spectacle on earth is a person who is controlled by his passions and appetites. Talk of slavery. This is the most abject form of slavery. It is damning, it is distressing.

When your passions threaten to master you, hold tight the reins, or they will drive you to destruction! Turn the deaf ear to the voice of the Syrian. Have the courage to say "no" to the tempter. Then the haunts of evil; avoid them; pass not by them, for they lead to the chambers of death. "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent and stingeth like an adder."

How many are as helpless as infants, when assailed by passion and appetite. How many, though Samson in appearance, have like him of old been shorn of their strength by the seductive Delilah of temptation.

True greatness consists in Christ-likeness. He is the great ideal of true greatness. So to be truly great, we must be like him. To reign with him on high we must serve him on earth. Every life consecrated to the glory of God and the good of humanity is a grand success.

The Russian serf throwing himself out of the sledge to the pursuing wolves thus saving his master's family.

James Osmond, the engineer with burnt and scalded hands, walking a long-side his engine and seizing the lever and reversing the engine, thus saving lives unconscious of danger. These are examples of self-sacrifice. But here is a love transcending all others, that Christ Divine as well as human, died for us. He is our model. We must be willing to make sacrifice for the cause of God and humanity.

LOCKWOOD.

Berkley, Va.

Visiting the Work.

The following day we traveled 10 miles further to Ichinoseki. Here we found the little church struggling on and showing more signs of life. They have an excellent Sunday school, over 30 were present, good behavior and attention. At the Sunday night services, I suppose almost, if not quite, the whole membership in town were present.

They seem to like Ohta San, who we

sent as a supply, very much and appear to be much benefitted by his administrations. They have made a rule among themselves that no member pay less than three cents monthly towards the support of the work. This beats some elsewhere.

On Monday 9 miles further north on the railroad at a place called Mayeryawa, we held meeting; audience in the house very small, but more outside. Our work is quite new here, besides the Greek church has not done us, having a membership of near 50; the majority being children. Two inquirers notwithstanding, and we think one will become a Christian ere long. This is our most northerly preaching point.

It being our intention to stay longer on the Ichinoseki parish, but learning on the train that a political meeting was to be held at the same time about two miles from where we intended to preach, we decided to leave for the Wakuya parish a day sooner. We therefore proceeded to Targuri, and had a pleasant time. The hotel keeper has been studying the Bible, though not as yet a Christian. Meeting at night of a fair size.

The following morning returning about four miles to a village called Kogoto, we met Chikusa San, who though not feeling very well nevertheless was ready to be examined preparatory to receiving license. We commenced about 10 a. m. and continued till near 4 p. m. taking out time to eat and give a few minutes to a visitor. I was pleased to see he had in addition to his many duties in the work and family, not forgot to study. He is a good man, has a large family and though slow, loves the work of God. Suffice it to say he passed his examination and was licensed in due form the following evening before a few Christians at Wakuya, April 16th. Had a good meeting at night. Here we have one member and two waiting to be received among us.

Another four miles, and here is the headquarters of our Wakuya parish. Natural enough the missionaries must see the progress of the work, so shortly after dinner we were to visit the preacher's house and meet with the Sunday school. I suppose about one hundred persons met together of whom seventy-five were children, so of course we had a good time with singing and talks. This is no little change for the better, if it continues; as only a year or two ago the opposition was so great we could not continue the little school started. Now we have a Mr. Salow, who joined us last summer and was then a teacher in the day school, who not only runs but pushes the work. He is assisted by a female school teacher and the preacher with his family.

At night Mr Chikusa, was licensed in the presence of a few Christians to preach the gospel.

The following afternoon (17 inst.) we were disappointed by receiving a letter that one of the candidates for baptism was sick, and the other off in the country on business, so no baptizing, but communion service. At night from 150 to 200 came to meeting, school teachers, scholars, parents, children were among the congregation. We trust this is the beginning of brighter days for God's work in Wakuya.

D. F. JONES.

An Attraction in The Sunday School.

Mrs. J. L. Foster before the N. C., and Va. Christian S. S. Convention at Catawba Springs, and published by request of the Convention.

Music! Oh, how faint, how weak,
Language fails before thy spell,
Why should feeling ever speak,
When thou canst breathe her soul so well?
Friendship's balmy words may feign,
Loves' are e'en more false than they
Oh! 'his only music's strain
Can sweetly soothe and not betray

Whatever moves the mind to the Author of the universe, whatever inspires us to deeds of kindness or that which can bring peace to a burdened heart, is an attraction of the noblest sense of the word. And, all this and more, does music! It is, in my opinion a part of the Sunday-school service which is indispensable. Teach the little ones to sing of Jesus, and they will think of Him also; teach them to love Him in this way and they will never forget.

Now some will say 'tis a trouble to teach children to sing, let the grown people do the singing and the children learn from them, but let such a person stop and think a while and his judgment will get the better of his reasoning. All knowledge is obtained by overcoming difficulties, and all along the journey of life from the bottom of the high mountain path, where man first gets his start, he is gathering knowledge. If we do not teach the young to love to sing of Jesus, will singing have the same attraction for them when older? If the wee, small rose-bud is left without care will the full blown rose ever lie before us with its beauty and fragrance? How our hearts are lightened and how happy it makes us feel when we sing the sweet Sabbath School songs on an early morning? Care seems to take wings and as the music comes from our lips, sorrow is banished from our hearts. Truly as Luther said, "music is one of the most magnificent and delightful presents God has given us."

Cheerful music is always more attractive than sad, and we should endeavor to have our Sunday School music on this order as much as possible for in youth hearts are merry and lips are tuned accordingly. When the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a most beautiful reply. "I cannot," said he, "make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

Would to God we might all feel as this great composer, and praise our blessed Redeemer with a joyful heart.

Another reason why music is an attrac-

tion in our Sabbath schools, is because, how often, oh, how often, is a soul brought to Christ while voices are blended in happy melody, singing of Jesus! And is not this one thought alone, reason enough that music should form an important part of our Sunday school worship? Perhaps many a time a little waif has been attracted to the house of God for no other purpose than to hear the lovely songs which probably at his own home, if he has one, has never been sung. He has come, and will learn the story of Jesus, and profit thereby quicker from the music than from the lesson, merely because he will catch the air, and in singing the beautiful words of Jesus' mighty love, the truth that He came to save *him*, will be indelibly stamped upon his memory, and what soul can refuse the Saviour's blessing with divine thoughts so constantly brought to his mind?

But, how often while singing the songs in the Sabbath school, our thoughts are roaming far away, and we think of things earthly, and the name of Jesus is on our lips with no thought of Him in our hearts. If we have been guilty, let it never be the case again, but let our hearts be so entirely given to Jesus, that to sing His praises be the joy of our lives.

There is no one who can estimate the good that songs will do. Prof. Babbage, says that the air is one vast library on whose pages are forever written all that man ever said, or woman whispered; the curse uttered to day in solitude will be recorded on all the world, against him who uttered it—shall even sweep to other worlds, so that he can never place himself beyond its reach. So the songs sung in the fear of God, will not only last for the time being but the good done, will only be known in eternity.

"Is there a heart that music cannot melt?
Alas! how is that rugged heart forlorn!
Is there who never those mystic transports felt,
Of solitude, and melancholy born?"

Music is an attraction, not only to the young, but from infancy to old age. We have heard that there are some instruments that attain their full seasoning and best resonance, only when they are about four-score years old. Then why not the old man or woman sing the sweet songs of Zion in the Sunday school as well as the young lad or lassie? Though their voices be not so mellow, and their lips quiver with old age, yet God in His infinite love and mercy, knows that the heart of the old soldier in Christ is now at its best, and is ready to enjoy the mansions of glory.

Then let us train the children; for in them lies the hope of the adult. Let us make music more of an attraction than it has ever been. Let us endeavor to have our music of such a character that the young will not only be enticed, but the old may be induced to come and labor with us, and may they find when they have left the sanc-

tuary that the "dust of everyday life has been washed away," the sordid cares which so depress man, can be forgotten for a time and that God is always near to bless His children when their hearts are willing to take the blessing.

We do not read in the blessed Word of God, that the angels rejoiced over the soul that rejected Christ, but they did sing for joy over the soul that had accepted.

Then let us who are Christians, pray while we sing that some soul may be brought to Christ, and when our prayers have been answered, will we not too sing with joy at the thought, that through our influence the messengers of God are made happy, and when the final trump shall sound, we will not hear despairing souls crying.

"The harvest is past, the summer is ended and we are not saved."

July 20, 1891.

The Louisiana Lottery.

"Now, sir, let the lottery exist five and twenty years. If only twenty-five men out of five hundred succeed in gaining what the lottery promises, how long will it take to transfer the entire wealth of the State of Louisiana into the hands of one out of twenty of its citizens? What will be the condition of things when one-twentieth of the population own every thing upon the soil? and let me ask, sir, how long is any community going to stand that sort of thing? When the country has been led straight up, to the very verge of a precipice, do you suppose that, like a herd of buffaloes, all the people of this State are going to leap that precipice into the boiling and hissing depths below? No, sir! they must and they will recoil, and if lottery cannot be destroyed by forms of law, it must unquestionably be destroyed by actual revolution."

—Dr. Palmer, in *S.-W. Presbyterian*.

Vacation.

A vacation ought to mean only a change of place and work for a little while. It is true that the devil never takes a vacation, but he closes the theater and goes to the summer resort, that he may catch careless Christians who have left their religion behind them. To prevent this, Christians must be Christians always and everywhere. It may be duty that calls you away from your congregation or Sabbath-school to mountain or sea-shore for a time, but duty also requires that you confess and worship and serve your Master there as in your place at home. There can be no wrong in going apart into a desert place to rest for awhile, provided we go to rest in his love and companionship who frees from heavy burdens and whose yoke is always easy. —*and Presbyterian*.

OUR QUESTION BOX.

Ques. How many teachers and scholars are in the Sunday schools in the United States? How often does the International Sunday school Convention meet? When and where did it meet last? When and where will the next meeting be? What nations participate in the meeting?

Ans. At the last report (June 1890), there were in the United States 108,939 Sunday schools, with 1,151,340 teachers, and 8,649,131 scholars. The International Sunday school Convention meets triennially. Last meeting at Pittsburg, Pa., June 1890; next at St. Louis, June, 1893. The body is composed of delegates from each of the United States and the British American Provinces, with corresponding members in England.

Q. I live here in sorrow and trial—but I hope in Jesus. Isn't that the Christian's hope?

A. Yes. One hour of eternity, one moment with the Lord, will make us utterly forget a life-time's desolation.—*H. Bonar.*

Q. Who has a greater combat than he that laboreth to overcome himself?

A. This ought to be our endeavor, to conquer ourselves and daily wax stronger, and to make a further growth in holiness.—*Thomas a' Kempis.*

Q. I wish to live and be useful, but the days of patient burden-bearing are so long—what shall I do?

A. Wait and bear patiently. It will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation, all days, are swiftly passing away; and the great day, the last day, will surely and speedily come.

Q. Please explain Luke ix. 27: There be some standing here, which shall not taste of death, till they see the kingdom of God."

This prophecy was fulfilled on the day of Pentecost, when the Holy Ghost came upon the assembled disciples. Among the disciples who were present on that memorable day were some of those that stood by and heard the prediction of Jesus concerning it.—*Ec.*

Q. How is that we are taught that Christ is always with us?

A. His presence enfolds us; in him we live and move and have our being: this is not enough. The tides of a divine life rise in us: this is not enough.... He is far off from us until we have learned to feel him, know him, trust him, love him. But his secret is with them that fear him; blessed are the pure in heart for they see him.... There is no intimacy like the intimacy of love, no fellowship like that of hearts aglow with mutual affection. "If a man love

me," said Jesus, "he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." It is as we are quickened into new being, and become temples of the Holy Spirit, and feel the touch of God's hand and hear his words, "I will never leave thee, nor forsake thee," that his nearness come home to us.—*G. F. Chipperfield.*

Q. Can you tell me anything of the success of medical missionaries in China?

A. Yes. The medical missionaries in China appear to be making a deep impression upon the people. The physician is well-nigh worshiped; his person and work are sacred. A remarkably healthful and uplifting influence flows from the labors of the female physicians and of the native nurses trained by them. Their work has opened the eyes of the Orientals to the capabilities of women. There are said to be 109 medical missionaries in China at the present time, thirty-eight of whom are women, all but two of whom are from America. The *Medical Missionary Record* says: "It is not always easy to obtain entrance in a Chinese city. The man who gains the good-will is the physician. With the hospital, a daily clinic, and a large country field, the most skilled surgeon would always find his hands full. We ask our friends of the medical profession to come over and help us. There are about one hundred missionary doctors in China; one thousand are needed."

Q. Will mere belief in doctrine save us?

A. No. The religion of Jesus was to him something more than a system of doctrinal truth; it was an experience, an inward force dominating the whole life. The power of the Christian religion can be demonstrated by experience. It must, however, be tested in accordance with its own laws. One cannot see the stars through the bottom of a crucible, or perform chemical experiments with a telescope. A totally deaf man cannot appreciate the beauties of music, or an ignorant savage give critical judgment upon a work of art. Test the religion of Jesus in accordance with its nature and laws, and it will prove itself to be the power of God unto salvation. Paul's religion was very practical; it concerned itself with life rather than with death. It was also a personal matter. "For me to live is Christ." Whether this means that Christ lives in me, that his life is so reproduced in me that for me to live is for him to live, or my life is wholly devoted to his service—the meaning in either case is high and holy.—*Selected.*

Q. Why is so much importance attached to faith in the Bible and by Christian people.

A. There is real merit in faith which

does not stagger. There is a lofty realm which only the man of faith is privileged to enter—the realm where all things are possible. In speaking of it, the same predicate is used of the man of faith and of God: "With God all things are possible;" "All things are possible to him that believeth." In rising to a belief in God's power and love, we enter the field of the omnipotent. All things are possible to men of faith, through their laying hold of God's power by means of a simple belief in it. Is it not most remarkable that God asks us to come with him into this wonder-working sphere? The miracle of turning to God becomes possible for ourselves or for others when we believe that it is possible. Let us go up into the wide and airy uplands of faith, where God himself tells us that all things are possible to us, and where he offers us a share of His spiritual power. All things are possible to us only as we believe that all things are possible to God. Let us scorn to rest in little faith. Let us rise from such meagerness to the might and majesty of great faith. We have a great Saviour; let us greatly trust him. His work is great, and must be done in the marvelous might of a so great faith.—*Sunday School Times.*

Q. What is "pluck"?

A. We can answer your question best by the illustration as follows:

An American boy, whom we know of, was taken by his father, a clergyman of this neighborhood, to England two or three years ago, and was put into an English boarding school. The boy had shortly before leaving this country made confession of Jesus Christ and joined the Christian church. The first night that he was in the school, he knelt down by his bed in the boys' dormitory for his evening prayer, as was his custom. But it was not the custom of the other boys, and they began to call out at him, and one of them threw a boot at him. Our young friend was a stranger to them all, and had no brave champion, as had the little boy in "Tom Brown at Rugby," to protect him, and so he protected himself. He cut his prayer short, and jumped up and went for that heathen boy and had the fight out then and there, and after giving him a good whipping, he went back to his bed-side and finished his devotions in peace. He was not troubled afterward, and soon won the respect of the whole school, not only for his faithfulness in his studies, but, what boys appreciate quite as much, his ability to be a leader in all athletic sports. They understood that manliness, which our English Bible translates as "virtue."

Italy is now well supplied with the Bible. Its sale last year is said to have exceeded any other book.

Sunday School Picnics.

There are many ways by which we can win souls for Christ, and those who are at work in the Master's vineyard must, at all times, take advantage of these different ways. There are some people who would object to the idea of bringing a human being to God in any other way than by direct appeals backed up by Bible quotations, but this way is sometimes ineffectual. Some sinners have been admonished and begged and preached to, until they have become gospel-hardened, and some other means must be used to bring them to a proper knowledge of themselves.

Among these means the Sunday School Picnic is by no means insignificant. It has the tendency to bring the people of a community close together in the social sphere, and those participating being made up of both Christians and sinners, the influence of the one exerts a marked effect upon the other. Christ during his life on earth mingled freely with the people and honored with his presence some of the social gatherings at that time. He laid the example, and by his life commanded us to be sociable, and to have free intercourse with others, even not of the household of faith. He honored social gatherings then. I believe he honors them now, provided they are not controlled by the agents of the devil. He was present often on such occasions then, he is often present on such occasions now.

We have noticed the influence of a Sunday School Picnic upon the Sunday School, and we have seen enough to convince us that when managed rightly, they increase both the numbers and the interests of the school. If this is so, they should be encouraged. There is certainly nothing more enjoyable than to meet together at the house of God, have recitations and other innocent exercises by the little folks, also singing and speeches by the big folks, and then, what is probably the most interesting and entertaining part of it all a big dinner. Then there is nothing wrong in letting all present take the afternoon for a good, jolly *conversational*, upon various and sundry topics.

The above thoughts were suggested to me by a picnic which we had on July 24th, at Plymouth, Wake Co., N. C. A large crowd was in attendance, the exercises were not only interesting but also instructive, the music was good, and the dinner excellent. It has not been my pleasure to attend a more enjoyable occasion during the whole vacation, and it seems that from all reports that other schools around are following and will follow the example of Plymouth. Bro. J. Milton Banks, the Superintendent of Plymouth, is, indeed, the right man in the right place, and he lets no man despise his youth but strives to act as an example unto those under his care. We wish him much success in his

work of pointing both young and old to the beauty and truthfulness of the scriptures and shall remember in time to come the pleasant picnic occasion of '91 at Plymouth.

H. S.

Mt. Auburn.

This is an excellent church with an excellent pastor. Bro. Klapp is a working man and at Mt. Auburn he has a working people. Their building is not what they need, nor is it what they expect to have not many months hence. Already they are discussing the propriety of repairing or building anew; and I dare say those people down there are going to do something and that too at an early date. When I find a church-going and a Sunday school working people like those at Mt. Auburn I have no fear as to the results. The Mt. Auburn people not only go to Sunday school but they do something when they go. Every pupil and every teacher, so far as we could learn from observation, seemed to know the lesson perfectly. And more than that, they are eager to discuss questions in connection with the lesson—make practical application of points suggested by the lesson text and comment. I heard complaint of one thing down there and in a few lines just here I wish to express my approval of that complaint. They say our quarterlies issued at Dayton, O., are not as full and comprehensive and as suggestive as they should be, and with them in this respect I most heartily agree. Take our quarterly and you will see that the text, questions, and comments of one lesson are all on two pages. The comments are moderately good but there are so few of them. Then above all those questions - they are not only few but of the simplest order. I admit that we want something that we can learn and we need something simple, but at the same time as profound and as sublime as it is simple and comprehensive. We need something that will cause us to think, that will make us study and search the scriptures and at the same time something that will open up to us ideas and truths as beautiful and as fragrant as the fresh, blooming flowers of early spring. It is the pursuit of truth that gives pleasure and happiness, and I heartily agree with that learned philosopher who said that if he had truth captive in his hand he would let it fly that he might again pursue. Now I will admit that our quarterlies will do for children. The lessons are simple—very—and can be readily grasped and comprehended by the young mind. But the adult finds nothing there but what can be learned in a very few minutes—between breakfast and Sunday school time on Sunday morning. For this latter reason especially do I object to our quarterlies. We need something that will cause them more than a half hour's study, something deeper and more profound for the adult than we now have and I sincerely hope our publishing house will look to this and give us something better than we now have, or many other churches besides Mt. Auburn will raise their protest and decide to use some other one than our own, and that soon. But I must not close without mentioning one or two other points about Mt. Auburn. On Sunday morning nearly every one seemingly

coming into the church brought a nice bouquet of flowers. Just after Sunday school as per previous arrangement a procession was formed of those present and proceeded to the cemetery, just in the rear of the church, and the graves of departed loved ones were decorated with beautiful and fragrant flowers. I understand this is a monthly occurrence at Mt. Auburn. I heartily approve of the idea. In this little act they not only show their respect to those who have gone before, but it serves to call up afresh the sacred and hallowed memories of the past. It links, as it were, the past, the present and the future together and diverts the minds from earth to heaven, from time to eternity. I hope that others of our churches will imitate this example. Among the many other things that impressed me I must not fail to mention the interest in this community that has been awakened for Elon College. Besides pledging already over \$600 for the college—every cent of which I was assured would certainly be paid—we may expect quite a number of students from that community during this and the coming years. I am fully persuaded that Mt. Auburn and her good people will stand by the college and do much for its future prosperity and welfare. They are a good, kind and hospitable people and have their church and her interests at heart. Bro. Klapp is much loved down there, and may he yet be spared many years to continue his useful labors at this and many other places where he goes. J. O. ATKINSON.

Bad Company.

A young lady of 16, who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiment were expected to be present. Her father objected to her going.

"I know, papa," she said, "that they speak against the Bible and against Jesus; but you can be quite sure that they will do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted; I have need of a coal; will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No—one that is dead—burned out."

The coal was brought. The young lady had brought it in her hands.

"Didn't it burn you, my child?" asked the father.

"Why, no, papa—how could it? It's dead!"

"Of course it couldn't; but look at your hands, Florence."

"Oh, papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this: 'Companionship with the wicked and worldly may not necessarily burn and destroy you, but it will certainly soil you.' Remember all your lifetime what the apostles said: 'Evil communications corrupt good manners.'"—Selected.

A Just Rebuke.

Commissioner Morgan, of the office of Indian affairs, has just done that which all fair men will justify when they understand the case. For two years the Catholic hierarchy has been doing all in its power to drive Morgan from his post, and get the Indian affairs more under its control.

I have been watching the course of this policy of the Catholic church somewhat closely, and could write of some things which would make the blood of the American people boil. The history of our young republic may be challenged to show another instance of such malicious, political and personal, persecution engaged in by any church as the Catholic church has conducted against the Hon. Commissioner and Dr. Dorchester; the latter at the head of Indian education. An administration of the Indian affairs under these men has highly satisfactory to all who have watched it, except to that arch-reformatory obstructionist, the Catholic church. Every conceivable plan was worked to prevent the Senate from confirming the men appointed by the President. I should like to see such well known Catholics as Chapell and Gibbons, make a statement under oath that prominent Catholics did *not* appear in the Senate rooms, and threaten the Senate, that if these men were confirmed in their appointments, the party in power would be defeated by Catholics at the next National Election; and Bishop has this week renewed this same threat. In the face of such a heavy threat, the Senate finally did its duty.

Then the bureau of Catholic Indian Missions in this city, organized and maintained to control as far as possible, the administration of Indian affairs, has began and has kept up a constant persecution, and in every possible way has tried to destroy the service of the Indian office. An incompetent clerk was discharged by the commissioner, and he was given a place in the Catholic bureau, and given high sanction in the most bitter and malicious attacks on the Indian office. The assaults were personal and disgraceful, charging the commissioner with being a perjurer, liar, bigot, pagan, a dishonored soldier, a brute, a corruptor of morals, and a defamer; all of these charges are wholly and entirely untruthful. Such men as Gibbons know they are utterly false, and yet they do nothing to stop them. These malicious attacks have invaded the commissioner's home, and been made the ground of documents to Congress. A committee of Bishops of the Catholic church carried these groundless charges to the President and demanded the removal of the commissioner.

Commissioner Morgan has tried in every proper way, consistent with the discharge of his duty, to bring the Catholic bureau into harmony with his office. Nothing could

be done with these bigoted obstructionists of the public service, and the commissioner has, by an official act, severed all relations with the Catholic bureau. This should have been done months ago. The fact, the very existence of this Catholic organization with the purpose of forcing methods upon the government distasteful to our American institutions, is a political evil, and should never be permitted. If ever the attempt is again made, I shall do my utmost to arouse our Protestant papers, in coming to the determination he has. Commissioner Morgan says he has taken high council. We may be glad he has done this, and with this high council to aid him in his course and the patriot sense of the American people to sustain him, he may go on with his good work, with the approval of his conscience, the confidence of the people and the blessing of his God.

This Catholic bureau has been made a great engine of opposition to the effectual working of an important department of the government. And now comes a second threat. As I write I have the morning papers, reporting a public letter from Bishop Kainz Wheeling, declaring if the administration continues to sustain Morgan and Dorchester, "it may regret its course when the Catholic votes are heard from next fall a year." And it may say, that if these men are not sustained in this course by the administration, another set of guns will be trained for action before "next fall a year." The Catholic church should know this.

SCOTT F. HERSHEY

Washington, D. C.

A Pertinent Truth.

Principles do not change, but the recognition of them does. Polygamy was as truly hostile to the principles on which the family is founded in the days of Abraham, or of Moses, as it is today; but the progress in the understanding of this truth has been such that a man who would now countenance polygamy must be a worse man than one of its advocates in olden time. So, again, it is with slavery, or the lottery, or dram selling or wine drinking; what our fathers thought about it is one thing, and what we ought to think about it is another thing. A man may say with all reasonableness and sincerity, "My father was an upright and godly man, and he always had wine on his family table." But when that same man says, "Because my father, in his day, saw no wrong in having wine on his family table, I can see no wrong in that practice in my day," he fails to speak with reasonableness, however sincere he may be. Social wine drinking marks a lower Christian standard today than a generation ago. A church officer, or a Sunday school teacher, who at the present time is known to drink wine socially, at his home or away from it, is quite unable to maintain such a good name for uprightness and godly conduct as his father might have borne under the

same circumstances. A knowledge of this fact is an element of the morality of such a course of action, on the part of one who claims to regard as sacred his good name before his brethren, and his Christian influence over others. All of us ought to do better than our fathers in such things, in order to seem to do as well as our fathers in any line.

—S. S. Times

THE PASTORS' PAGE.

"Plan your work, and work your plan."

District Meeting No. 2.

TIME:—August 28, 29, 30, 1891.

PLACE:—Pleasant Hill, Johnson Co., N. C.

FRIDAY.

- 10:00 a. m. Organization.
 10:15 a. m. Prayer Meeting conducted by Bro. E. S. Coates.
 10:45 a. m. The Cause of the Pastors and Churches not attending the District Meeting, by Rev. W. G. Clements and others.
 11:00 a. m. Should the sexes have equal advantages in Education by Rev. W. T. Herndon, J. L. Foster and others.
 11:30 a. m. Preaching by Rev. Chas. H. Rowland.
 12:00 m. Dinner by all.
 2:00 p. m. Foreign Missions by Rev. D. R. Yarborough, J. L. Banks, J. W. Fuqua and others.
 2:30 p. m. The Duty of the Ministry and laity towards the CHRISTIAN SUN by Rev. W. G. Clements, J. L. Foster and others.
 3:30 p. m. Music led by J. Milton Banks.
 3:45 p. m. Motions and Resolutions.

SATURDAY.

- 9:00 a. m. Prayer Meeting led by Bro. J. E. Langston.
 10:00 a. m. Home Missions by Rev. L. W. Mangum, Bros. J. W. Fuqua, R. I. Lassiter, L. U. Creech, R. I. Alston and others.
 11:30 a. m. Preaching by Rev. J. A. Jones, followed by refreshments.
 1:30 p. m. The importance of an Educated Ministry by Revs. W. G. Clements, J. L. Foster and others.
 2:15 p. m. Can the Christian church with the Scriptures of the Old and New Testaments as their rule of faith and practice tolerate the so-called modern dance by all ministers present?
 3:00 p. m. Can the Christian church with the Bible for her guide retain members who make, buy, sell, use, as a beverage, intoxicants or in any wise, aid in the making or selling of liquor for the above mentioned purposes, by Revs. W. G. Clements, J. O. Atkinson, J. L. Foster, J. E. Langston and others.
 4:00 p. m. Miscellaneous Business.

SUNDAY.

- 9:00 a. m. Prayer Meeting by Rev. L. W. Mangum.

9:30 a. m. Why is no Sunday school kept up in this church by Rev. L. W. Mangum, Bro. R. I. Alston, J. H. Neighbors and others.

10:00 a. m. Duty of Pastors by Rev. W. G. Clements, D. R. Yarborough and others.

11:00 a. m. Preaching by Rev. W. G. Clements.

12:00 m. Dinner.

1:00 p. m. Preaching by Rev. J. L. Foster.

The following churches are in the District.

O'Kelly's Chapel, Martha's Chapel, New Hill, Christian Chapel, Christian Light, Wake Chapel, Catawba Springs, Plymouth, Pleasant Union, Pleasant Hill (J), Pleasant Grove (J), Spilona, Amelia, Mt. Hermon, Auburn, Hayes' Chapel, Raleigh, Ebenezer, Morrisville, Durham, Bethany.

Ministers in District No. 2. W. G. Clements, W. T. Herndon, J. L. Foster, D. R. Yarborough, N. B. Honeycut, J. A. Jones, L. W. Mangum, Chas. H. Rowland.

Let all the ministers be present, and all the churches represented. Ministers, delegates and visitors, will be met at Benson, N. C., who come by railroad. All who expect to come by railroad, will do well to notify the secretary about two weeks beforehand.

EDWIN S. COATES, Sec'y.

Pratt, N. C.

Program of Ministers and Laymen's Council of the Deep River Christian Conference.

PLACE: Mt. Union, Moore Co., N. C.

TIME: Saturday and Sunday, August 29-30.

SATURDAY.

10.00 a. m. Devotional exercises and organization.

10.30. Opening address by Rev. W. W. Lawrence.

11.00 Are these Meetings Beneficial? H. T. Moffitt, E. H. Jarrell, and others.

11.30. What are the Greatest Hinderances to the Growth and Prosperity of the Church? L. E. Brady, Rev. J. A. Webster, and others.

12.00 m. Recess.

1.00 p. m. Miscellaneous business.

1.30. The Necessity of the Missionary Work. Rev. J. W. Patton, J. R. Parks, and others.

2.00. The Principles of the Christians Defined, Rev. H. A. Albright, and others.

3.00. The Importance of an Educated Ministry, J. S. Lawrence, C. H. Welch, and others.

3.30. The Importance of Religious Literature, by W. W. Hayworth, Hiram Freeman, and others.

4.00. Unfinished business and adjournment.

SUNDAY.

9.30 a. m. Sunday School Mass Meeting.

11.00. Preaching.

2.00 p. m. Preaching

We give a general invitation. Come one, come many, and help in this grand work.

COMMITTEE.

From Rev. J. W. Wellons.

DEAR BRO. BARRETT:—We are in a meeting

of interest at Mt. Carmel which has been in progress for several days. We have been blessed with several conversions and large and attentive congregations. Rev. J. W. Holt has been with us for several days and has preached splendid sermons—close, heart-searching sermons. He leaves us today. Rev. Kenneth D. Holmes was with us in the commencement of the meeting and gave us one good discourse. Everybody was pleased with Bro. Holt. J. W. WELLONS.

A Good Day at Oakland.

Owing to the illness of our pastor's family and the press of duties upon him, the writer was requested to give an account of our good time at Oakland, Tuesday 21st.

The church is too small to accommodate the congregation, and also needs a new roof. This matter was taken in consideration by the members. Of course a lady was at the head of it. A feast was appointed and Rev. C. J. Jones, D. D. was invited to lecture. Before the lecture, Dr. Jones asked the brethren and friends of the church to aid by subscriptions. In a few minutes \$259 had been subscribed, a part of which was paid at once. A basket collection was then taken which resulted in over \$14. These amounts together with what the committee made from dinner, supper, ice cream etc., are nearly enough to do the work desired. This was a success beyond our expectations, and was gratifying to many hearts. Oakland is a spot dear not only to many of her members, but also to some who are members of no church, for their loved ones have been placed beneath her soil.

Dr. Jones' lecture was very scholarly and was highly enjoyed by all capable of appreciating its merits. We feel very much indebted to the Dr., who, though wearied from revival labor, rode ten miles to lecture for us and returned to continue his revival work the same evening. The members have taken courage and we trust that this may be a turning point in the life of our church. N. G. NEWMAN.

Norfolk Va. July 28th.

The Saloon Business Defined,

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother

It is a business which is the constant fear of every father.

It is a business which is the horror of every wife.

It is a business which makes ninety per cent, of pauperism for which the tax-payer has to pay.

It is a business which keeps employed an army of policemen in the cities.

It is the business which puts out the fire on the hearth, condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all of her vices. It is the dictionary of vice, for it includes every vice. Drunkenness means speculation, theft, robbery, arson, forgery, murder, for it leads to all crimes.—Berea Evangelist.

Concert of Prayer for Missions for August.

1. For God to bless and prosper all ministers, churches, and schools receiving aid from our missionary funds.

2. For the program committees of our various conferences, district meetings, ministerial and Sunday school institutes, that they may see the importance of assigning topics for papers and addresses on various phases of foreign missionary work, and giving time for the discussion of the same, in order that missionary intelligence and missionary funds may be increased.

SUGGESTIVE PROGRAM FOR MEETINGS.

Sing, "While the days are going by," "Work, for the night is coming."

SCRIPTURE READING

1. Importance of wise counsel. (Proverbs 24: 6, 15: 22, and 11: 14, and Luke 14: 30-33)

Four missionary looks: (John 4: 35,36) (1) Look round on what? (2) Back, on what? (3) Up, for what? (4) Forward, to what?

3. Source of the divine power needed for the work. (Romans 15: 13 and 19 and 8: 26, 27) How this power may be secured. (Luke 13: 13).

Sing, "Come, Holy Spirit, heavenly dove," "All hail the power of Jesus' name."

EMILY K. BISHOP,

Mission Organizer.

127 Williams St., Dayton, O.

Profanity Rebuked

An old man and a young man were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright and piercing eye. The young man swore a great deal, until, at length, when they stopped to change horses, the old man said to him: "I perceive by the registry books that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so forget myself as to swear, you will oblige me if you will caution me about it." The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was John Wesley.—Anonymous.

Annual Meeting N. C. State Farmers' Alliance.

For above occasion the Richmond & Danville R. R. will sell tickets to Morehead City, N. C., and return at following rates for the roundtrip from points named, being same rates as granted to Tobacco Association. Tickets on sale August 8th to 15th, inclusive. Limited returning August 20th, 1891. From Charlotte, N. C., \$8 05; Salesbury, 7.15; Norwood, 6.05; Asheboro, 7.10; Greensboro, 6.35; Winston Salem, 6 90; Wilkesboro, 8.30; Durham, 5 00; Oxford, 5.00; Henderson, 6.10; Raleigh, 4 40; Selma, 3.25. Rates from intermediate points in same proportion.

The Christian Sun.

THURSDAY, AUGUST 6, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

The Wesleyan Female Institution of Staunton, Va., is highly recommended as a good school with thorough teaching and no extravagance. See ad. in this paper. Write Rev. Dr. W. A. Harris, Staunton, Va., for catalogue.

†††

In just 19 days Elon College will open—August, 25th. Are your children ready to enter? It will pay you to do all in your power to have them enter on the opening day. To begin right and on time will be an entering wedge to success.

†††

To speak hopeful, and at the same time, truthful words of encouragement to the depending is the acme of accomplishment in the use of language and it makes your presence a benediction to those with whom you associate

†††

We would call the attention of our people to the *American Christian*, issued by the American Christian Convention under the control of J. J. Summerbell, D. D. Philadelphia, Pa. It is only 25c. per year, and should be in every family of the Christian church.

†††

At the late S. S. Convention it was requested that the addresses of Mrs. J. L. Foster, Bro. J. H. Moring and Rev. J. L. Foster be published in the SUN. Bro. Moring's address was in the last issue and Mrs. Foster's is in this issue. Bro. Foster's may appear later if we can get it.

†††

When writers for the SUN have anything which they wish to appear in the next issue, let them bear in mind that if it is not in the SUN office by Monday morning at 10 o'clock, there is hardly a chance to get it in the issue for that week. Bear this in mind, and, if you do not comply, do not blame us, if matter does not appear so soon as you wish it.

†††

The District Meeting at Mt. Union in the Deep River Conference is announced in this issue. Rev. W. W. Hayworth says it is at a new place, no other Christian church in that section and he is anxious to have some one visit it from sister Conferences. We suggest that Rev. J. O. Atkinson is the man to go. Any one going will get off at Goldston Station on the C. F. and Y. V. R. R. The church is in 3 or 4 miles of Goldston.

The committee to superintend the Sunday School Missionary and Colportage work have made a start, as if they were in earnest. One member says in a private note: "Our committee is in earnest about this work and we are going to do our best." That is the thing to do, and if the best is done a great and good work will be accomplished. Let the committee and the S. S. Missionary have the sympathy and cooperation of the brotherhood.

†††

We should like to ask our brethren of the North "what's the matter?" We had supposed they would stand by the Franklinton school for our colored people, but the Rev. Chas. A. Beck in the *Herald* of July 30th, reports as the results of visits to five annual conferences only a total of \$173.29, as follows: New Jersey Conference \$66. New York Eastern \$59.35. Tioga River Conference \$14.25. New York Central Conference \$13.34. New York Western Conference \$20.35. That seems to us as if somebody had put their hands to the plow and were beginning to look back. Is that true? Who will answer? To the front, beloved brethren.

At Home Again.

After an absence of more than two months from the SUN office, we feel deeply grateful to our Heavenly Father for the privilege of again returning to the office and resuming the labors of editor. While I am not yet a well man, I am much improved and am at work. Whether I am sufficiently strong to perform the labor before me must be determined by a trial, but I hope by prudence and light work, with recreation from time to time, to stand the test. I fear some have held their subscriptions back because of my absence, but the money is needed, and I now urge every subscriber to renew promptly. With many thanks to all who have helped to bear the burden of the office in my absence and to the many who have sent words of sympathy, I am,

Faithfully yours,

J. PRESSLEY BARRETT

Rev. J. O. Atkinson.

Our readers will judge for themselves as to the success of the labors of Rev. J. O. Atkinson, as a temporary editor of the SUN in our recent absence. While we feel sure that their judgment will show a high degree of appreciation, the editor desires to return his thanks, individually, for the services rendered the CHRISTIAN SUN and the cause by Bro. Atkinson's valuable labors. He has a pen of a high degree of capacity, which no doubt will from time to time be felt in the work of the church—the cause of Christ.

EDITOR.

"The Confederate Veterans,"

We find the following in the Wilmington *Star* of Sunday Aug. 2:

The *Raleigh News and Observer* says:

The encampment of the veterans has been such a great success that we do not doubt it will hereafter be continued, at least we hope it will. There were fifty-nine men who had lost a leg and sixty-seven who had lost an arm on the ground. Who could see them without desiring that they should have all the enjoyment such reunions bring?

The *Star* adds:

They represented nearly every county in the State, and were an intelligent, cheerful and active body of men, notwithstanding their age, infirmities, and the poverty that was plainly discernible. Baring age and the crippled condition of many of them, they were the living embodiments of Lee and Jackson's "ragged soldiers with bright muskets that could do almost anything"—only the muskets were lacking.

We would not be hyper-critical toward these veterans and we would gladly rejoice in any good which might come to the men who bled freely for our homes, but we saw the matter in a different light from that in which both the *News and Observer* and the *Star* saw it, and we are sorry we did. We happened to be at the depot in this city on the evening of Aug. 1, and saw these veterans as they passed. We do not know how many were sober, but we saw a sufficient number who *seemed* to be drunk to make a most disgusting impression. If this is a part of the success of the encampment of these veterans we do heartily wish it may not be continued. We certainly wish them *all* the real enjoyment these reunions bring, but we deeply object to all the drunkenness they bring, and we do hope that we may be permitted to live in peace and usefulness and the enjoyment of the eyesight we now have without having to see a repetition of the scenes we beheld on the occasion named above.

The age and crippled condition of these men, to which the *Star* alludes, did but add immensely to the pain of the spectacle. If the encampment is to be continued, we beg those who continue it to do all possible to save these veterans who bled for their country and yielded to "overwhelming resources" like heroes, from the shame and disgrace of drunkenness. Ragged clothes and bright muskets were honors to free men, but drunkenness is a disgrace to veterans of the "lost cause." Oh, cruel demon, Whiskey, whatever else thou doest, unloose thy fetters and spare to our noble State her veterans who bled for our freedom, that they may preserve to the end unsullied characters, and meet death, their last enemy, bravely like true soldiers who never feared to brave a battle storm. Loose thy hellish powers, oh Whiskey, and let these old men, crippled and battle-scared, go down to their graves sober and ready to meet their Judge in peace.

PERSONALS.

FLEMING.—Rev. P. H. Fleming assisted by Rev. W. W. Staley conducted a series of meetings last week at Lebanon in Caswell Co., N. C. We have not learned of the results.

WELLONS.—Rev. J. W. Wellons, assisted by Rev. J. W. Holt, held a meeting last week at Mt. Carmel in Granville Co., N. C. His letter in this issue gives an account of the same.

ISELEY.—Rev. E. T. Isely, assisted by Rev. A. F. Isely, held a good meeting at Hebron, Mecklenburg Co., Va., the third week in July. Much interest was manifested but we have not learned of definite results.

HERNDON.—Last Friday, the Rev. W. T. Herndon was called home from Raleigh by a telegram announcing the illness of his wife. Our latest information is that she is suffering from an attack of acute rheumatism, but she was resting more quietly. We trust she may soon be well.

MANX.—Mrs. W. B. Mann, one of the elect ladies of our Raleigh Christian church was missed last Sabbath—her seat was vacant, she was out of the city, on a visit to friends in Oxford. We all wish her a pleasant visit and an early return, for her place is best filled by herself—she has shown herself one of our most useful members.

JEPHTHAH.—In this issue will be found an explanation of Jephthah's Vow, which is far more reasonable than that commonly received, which makes Jephthah murder his own child. The correct reading according to this explanation only makes him devote his daughter to the service of God, as was Samuel. If any of our readers can show an error in this explanation we invite them to do so.

BOWDEN.—Bro. D. J. Bowden, Superintendent of the Berkley, (Va.) Christian church Sunday School, has been elected Sunday School Missionary for the E. Va. S. S. Convention, and will enter upon his duties Sept. 1, 1891. Bro. B is a promising young man, full of energy and we shall hope to see him make a great success of the work. He is a good speaker and an enthusiastic workman.

ELON COLLEGE.—Rev. W. T. Herndon is pushing the canvass for funds for Elon College. His soul is deeply moved in the effort, and we do hope our people will be forward to help him when he calls on them. He certainly deserves success and we hope every one will join in the effort. Let us

arrange to pay what is due on the buildings and give them 150 pupils for next session, and we shall have cause to rejoice.

KLAPP.—Rev. P. T. Klapp, assisted by Rev. N. G. Newman, conducted a series of meetings at Berea, Norfolk Co., Va., last week, in which a good seed-sowing work was done. The number of conversions was small, but Bro. Klapp did some of his best work—it was a time of seed sowing and the harvest will come in due time. The Word so faithfully preached must accomplish that for which the Spirit sent it forth.

CLEMENTS.—We were recently shown by Mrs. N. P. Clements of Isle of Wight Co., Va., a beautiful bloom from a Pomegranate tree, which has an interesting history. Thirty-five years ago Mrs. Josiah P. Gay, (Mrs. Clements' mother) transplanted the plant and this is the first bloom it has ever had. Mrs. Gay is now very old, but was delighted to see the bloom. The Pomegranate is a Biblical plant mentioned at least thirty times in the Bible. Representative of its fruit were largely used as ornaments in the building of the temple. See 1. Kings 7:18-20; 2. Kings 25:17; 2. Chron. 3:16. Also as ornaments on the high priest's dress. See Exod. 28:33, 34; 39:24-26. The bloom which Mrs. Clements showed us answers the descriptions given in the Bible dictionary of the bloom of the ancient plant.

MOOD.—At a recent election of officers in the Raleigh Christian Sunday School, Bro. D. J. Mood was elected Superintendent to succeed Deacon A. Moring who has been the beloved and faithful Superintendent of the School from its organization. Deacon Moring requested relief from these duties, as the sickness of his younger daughter, Mrs. Bascom York, has kept him out of the city most of the summer, and his advanced age making the duties a tax on his strength. Though he has retired from the office of the Superintendent of the school we shall all look for his return with pleasure, and we shall regard his coming with the delight of children in the coming of father, for Deacon Moring moves among us as a father in Israel. Bro. Mood is a young and devout follower of the Master, and as such he will prove to be a faithful and efficient officer, we have no doubt. May God's blessing rest upon both and the work they may yet be permitted to do in the Lord's Vineyard.

The Eastern Va. S. S. Convention.

We had only one day at the Convention at Bethlehem and therefore we cannot give a full account. Rev. H. H. Butler was chosen president, Rev. M. W. Butler, secretary and Rev. N. G. Newman, corresponding

secretary. The speaking was quite good as was also the singing.

The discussion of the Sunday School Missionary work, was quite interesting. The idea has long been before the Convention. The discussion was lively both for and against the idea, but the affirmative carried by a large majority. A working committee was appointed to take the matter in charge, consisting of Revs. N. G. Newman, C. J. Jones, jr. and Bro. M. J. W. White. Already that committee has had a meeting and elected Bro. D. J. Bowden as Sunday School Missionary, and he has accepted and expects to begin work in September. We shall hope for good results from this movement—let us pray for it and give Bro. Bowden every possible encouragement. The Convention had good attendance. The next session goes to Berkley, Va. We hope it may be the greatest meeting yet.

A Matron Wanted.

A lady, well qualified to serve as a matron in an Orphan Asylum, may get such a position by applying to me. She must be intelligent, practical and a good manager of boys, not under 25 years of age, without children of her own, (unless she can arrange to have them cared for elsewhere than at the Asylum.) She will have to take the oversight of 90 boys. Two good sized girls will be allowed her to assist in the cooking. She must come with good recommendations and be ready to enter upon her duties September 1st, at least. Salary: board and \$15 per month. Apply by letter to

J. P. BARRETT,
Raleigh, N. C.

Elon College.

It is now understood that Bro. A. J. Rawls and family of Nausomond, Co., Va., will take charge of the dormitory at Elon College during the next scholastic year. Bro. Rawls is a worthy and consistent member of Holy Neck Christian church. Sister Rawls is a kind, quiet pleasant Christian woman. She will be motherly and attentive to all the girls. She is well qualified for such a position and, I think just the lady we need. They have a good family of children four of whom will be placed at once in school. I have been the pastor of this family for nine years, and think I know them. No one need hesitate to place their girls in the family of Bro. Rawls. Every moral and religious influence possible will be thrown around them and every needed attention will be given them. The manner in which their own girls have been raised is evidence of this fact. This is written for the benefit of those who expect to send their girls to Elon next session. Prof. Moffitt has been in this Conference for more than three weeks canvassing for the school. He has made a fine impression upon the people of this section and has secured many students for Elon. He will return to North Carolina in about one week. Let every body all along the line make a grand effort for Elon next year. Send your children and give your money and the two combined will make Elon a great blessing to the church and the world.

M. L. HURLEY.

CHILDREN'S CORNER.

MY DEAR CHILDREN:—Let us all give thanks to our Father in Heaven for the return of Uncle Barry to the office. I thank you all for your help in keeping the Corner bright, and for the many kind words of appreciation you have given me. I shall now read your letters with more interest than formerly for I have grown very fond of you all. I know you will be so glad that Uncle Barry will write to you after this week. Wishing for the BAND the highest success, I remain—

Cordially yours,
UNCLE TANGLE.

CORAPEAKE, N. C., July 23, 1891.

DEAR UNCLE TANGLE:—I am now going to try to write again, but it will be badly done. I do not write as often as some of the Cousins do, but hope to do better in the future. I have been working for Grand Papa and he gave me fifteen cents per day. You know I feel proud of it. I give a penny every Sunday to our Sunday school, so you know it will help some, if it is little. My teacher says I have the best lessons in her class. We are going to have a picnic in August. I wish you could come and go with us, it seems that I know you already, you are so nice. I send half dime for the BAND. I will close with much love to you and the Cousins.

Your little nephew,

ALEX BRINKLEY.

Very nicely done, Alex, you must write often. It is always the littles that makes the much.

SELMA, N. C. July 30, 1891.

DEAR UNCLE BARRY:—How glad I am to know you are well enough to come home, and I know you will be glad to know that I am out again after a long and severe illness. I have been sick two months, and mamma wished so often while you was at the springs that I could be there too. I have been waiting during my sickness for the cousins to work but have only heard from one. Bessie Staley has promised 50cts; now Bessie see if you can't get something from the Sunday school at Oak Level. Today I received a letter from some kind friend in Raleigh, with 50cts, I don't know who, but I am so much obliged. I wish I could get one every day until we had enough to pay for the set and then you know we will feel proud of it when we are students there.

Fondly,
MARGARET ETHEREDGE.

We certainly are glad that you are much better, Margaret, and hope you will not be sick any more. We are glad a start has been made toward the communion set and expect the little men and women of the Corner will show that they can make a success of anything they want to by taking hold and doing.

CORAPEAKE, N. C., July 24, 1891.

DEAR UNCLE TANGLE:—Thinking it was time for me to write again I will do so now. I hate to say anything about my hen for since I wrote she hatched twelve little biddies and every one is dead, so I feel very much discour-

aged, but she is laying again, and I will try once more and perhaps she will do better in the fall. I haven't sold but five this year—all the rest died. If all the consins have such luck as I, the BAND would soon fail. The protracted meeting season is at hand; I hope we will have a good one at our church. You know wherever Uncle Butler goes it never fails. He is such a good preacher. I love to hear him. I hope Uncle Barry will soon be well again, but I am sure we all will hate to see you up, you have such nice letters. I sympathize with him and Aunt Minnie for I know they miss little Addie. She is better off than we are. Enclosed find ten cents for the BAND. With much love to you and the cousins, I am as ever.

Your niece,
MATTIE BRINKLEY.

We are sorry about your chickens, Mattie, but then there should be no discouragement in one failure. You know that bit of advice—"If at first you don't succeed, try, try again." It is just as good today as when it was first uttered, and we are glad you are following it.

CORAPEAKE, N. C., July 23, 1891.

DEAR UNCLE TANGLE:—It is time for me to write again as it has been a good while since I wrote, but I have been so busy helping papa. We are nearly through with our crop now and I hope I can write oftener. It is so nice to write for the Corner and to read all the consins and your sweet letters. I think it is enough to encourage us all and make us work for the BAND more than ever. You are so kind to write for us every week. We hope you will write occasionally when Uncle Barry gets well, for it will do us all good to know that you have not forgotten us. We are having lots of rain now but I hope it will not injure our crops. I know the Lord knows best when to send the rain and we should not grumble, but be content at his will. We are having a nice Sunday school now. I hope we will get the banner, but I fear we can't. I hope to see many nice letters again this week. Enclosed find a half-dime for the BAND. With much love to you, the cousins of the BAND, I remain

Your little nephew,

SAMMIE BRINKLEY.

Yes, indeed, Sammie, God knows best what is suited to us for His purposes. I shall not forget the cousins because you have all been so good and kind that I love you, and we do not forget those we love.

TOWN POINT, July 25, 1891.

DEAR UNCLE BARRY:—As I have just finished getting my Sunday school lesson, I will endeavor to write Cousins and you a short epistle. I am spending such a gay vacation. I am one of the students from Elon, how nice it would be if every parent would send their girls and boys there. I saw in the paper from Mr. Klapp's letter that Rev. D. M. Williams was quite sick and that the Elon students will remember him; my heart goes out with great sympathy for him, and also wishes that he may be well by the 25th of August, so he can return to Elon. I have been on two excursions, had a delightful time on each, went to Soldier's Home and Old Point. I went to the Convention Thursday, saw a great many of my schoolmates, I was delighted to see them. I am glad to see so many nice letters in the Corner every week, and always glad when the SUN comes, I enjoy reading it so much. I am happy to

know that Uncle Barry's health is better, and that he will take his place soon. I hope he enjoyed his visit, it must be a very nice watering resort from what he wrote a week or two ago. I was so sorry to hear of little Addie's death, how grieved that mother and father are since little Addie's death! I know they are ready and willing to say, "We know not when the Lord doth come."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart from that dreary day,
What a place she had always filled."

I will ask the cousins a question: In what chapter are we told that faith without works is of no avail? Enclosed you will find 10 cts for the BAND, love for the consins and you and Annt Minnie.

Sincerely your niece,

EMMA.

Emma, we certainly are glad you are enjoying your vacation, and we hope all the Elon students are. Now, Emma, while you are having such a "gay" time, see can't you raise some money among your friends for the Elon communion set?

FRANKLIN, Va., July 29, 1891.

DEAR UNCLE BARRY:—I attended the Sunday School Convention at Bethlehem, and enjoyed it very much. I had never been there before, and consequently I knew but few of the people, but I made several new acquaintances, and also had a nice time. Uncle Barry was there, and I have heard that some of the Cousins were also. I would have been so glad if I had met them, I think it would be so nice for us to know each other personally, since we have been working together so long, and know each other so well by the nice bright letters from the dear Cousins; it gives me pleasure when I meet one of the bright little Cousins. We have had some nice letters in our Corner lately and I have enjoyed reading them all so much. I am glad to see the older people take an interest in our work, and hope that more of them will write us encouraging letters like that one which A. Hoosier wrote sometime ago. It makes me happy to see so many new Cousins joining our BAND, I hope they will enjoy the work of our BAND, and do much to push the good and great work on. I went to church at Holland Sunday, and heard an excellent sermon delivered by Rev. J. W. Barrett. The text being found in Romans 7:21, "When I would do good evil is present with me." Our church at Holland will soon be completed, and if nothing happens to prevent, it will be dedicated on the fifth Sunday in August, we will be glad to have all who can, to attend. Uncle Barry be sure to come down, and we will show you what a pretty church we have. Prof. Moffitt is down in this section looking up new students for Elon College now. I hope he will succeed in getting a large number, and I would like so much to be one of the students at Elon next year, but if it be impossible for me to attend, I wish it success and large number of students anyway. Cousins, now that we have new Cousins joining us, and the older folks encouraging us, and the nice summer vacation to work in, let's show them all what children can do.

I send one dime. I must close my letter for fear the length will crowd out others of more interest. With best wishes I am lovingly,
MYRTIE DAUGHTRY.

Jephthah's Vow.

The difficulty lies in the phrase: "And I will offer it up for a burnt-offering." Here UE, "to him," (or) "towards him," is translated by "it;" and the word "for" is foisted before the phrase, "a burnt-offering." That is bad. There is no L prefix to ELO, as in Genesis xxii. 2, 13: "Offer him [ELO] for a burnt-offering."

Literally, this is what Jephthah said: "Then it shall be, *that* coming forth which shall come out from the doors of my house to meet on my return....shall surely be to Jehovah, and I *will* cause to go up to [or toward] him a burnt-offering"—that which ascends in flame and smoke.

"I will cause to go up to him" Here UE is used for UL, just as U is for UL, "speak to him," in Genesis xxxvii. 4.

Jephthah's vow bound him to do two things: First, to give the *person* meeting him to Jehovah, devoting her to his service forever, as Sammel was devoted before he was born. Second, to offer a burnt-offering to Jehovah.

"At the end of two men this she returned to her father, and he did to her his very vow which he vowed; and she knew not a man; and she shall be of a definite order in Israel"—a nun, if you will.

"From year to year the daughters of Israel went to offer vows and gifts to the daughter of Jephthah the Gileadite, four days in a year." The verb here translated "lament" is in Judges v. 11: rendered "rehearse," and means to talk and present gifts. These benevolent visits of sympathy occurred every three months from year to year; and by them the Lord fed, clothed, and sheltered his daughter that Jephthah had given him. All this was impossible if Jephthah burned her up two months after his vow.

So the theory which makes Jephthah "a half savage border warrior," and a whole savage monster, who brutally murdered his only child on account of a wicked vow, seems utterly absurd.

His half-brothers, wishing to steal his property, said that he was the son of "another woman," not their mother, and drove him out from his inheritance and his father's house. The rascals! Lay the lash on them, not on my friend Jehthah. He had faith in God. The Spirit of the Lord came upon him. He was a pious warrior, a captain, lawyer, and judge. He wrought righteousness, subdued a kingdom, was mighty in war, escaped the edge of the sword, and turned to flight armies of the aliens. He did this "through faith." We find him in the picture gallery of Old Testament worthies enraptured with Gideon, David, and Samuel.

The question is open for any one who "carries a chip on his shoulder" or has "horns on his horns." They are not *methi mot*.
J. W. Hanner in Nash. Christian Advocate.

Girls Traveling Alone.

The girl who is going away from home by herself, and who will have to travel several days and nights on the cars, who will be at a strange hotel by herself, wants a little advice about what to do. Her number will be many, so I prefer to tell her in this little article. In buying your ticket for the trip also buy a ticket for the sleeper, and the railway official will arrange that if you do not get the entire section the other berth is also occupied by a lady. When you wish to retire, the porter, at your request, will arrange the berth for you, and then out of the small sachel which you have provided you will take the dark flannel or delaine dressing-gown in which you intend to sleep, and go to the toilet-room and put this on. Your clothes should be hung up by the berth, and while you are advised to remove dress, skirts, corset, and shoes, it will be wise to retain some of your underwear and your stockings, not only because of the draft, but because of the facility of getting into things the next morning. Get up early and go to the toilet room, but do not monopolize it for hours. When you reach a strange city, get into the stage that belongs to the hotel to which you wish to go; get out at the ladies' entrance, go into the reception-room and say that you wish some one sent from the office to you. Tell whoever comes what kind of a room you want, and ask the price of it. Give him your name to register; and remember, while you are alone in a public house it is not wise to dress in any except a quiet way. No trouble about ordering your meals should be experienced, as the bill of fare shows exactly what is served, and you can take your choice. As to "tipping," you will certainly give a small tip to the porter who straps and locks your trunks for you, and to any bell-boy in the hotel who does you some special service. If you are only there for a few hours, it is not necessary for you to tip the waiter nor the chambermaid, unless she also should do some act of kindness for you, such as brushing your gown, getting the piece of soap you have forgotten, or putting a stitch in a ripped frock.

Although it is not pleasant to be alone, still I do firmly believe that a well-bred girl with a clear head and understanding mind can go, without any trouble, from California to New York, and receive nothing but courteous attention.

The don'ts are these:

Don't dress loudly.

Don't make acquaintances on the car or in hotels.

Don't sit alone in public parlors. Better by far stay in your own room and read than make yourself an object of comment.

Make up your mind to be courteous and polite, but reserved, and all men will be like Chevalier Bayards to you, and all women will give you what you demand—respect.—
Ladies' Home Journal.

A Father's Kiss.

A father was seeing his son off on the cars for some distant point. There was a moment of quiet conversation between the two, perhaps a few words of such advice as a father should give a son, and then the train came thundering into the station. As the latter, a tall fellow well along in his teens, stepped on the platform, he extended his lips to his father. There was a gentle kiss of farewell, and the two separated. There was no gush, no nonsense, no affectation; just the expression of fatherly tenderness that had followed that son since he lay in the cradle. Is there any danger of that boy straying from the path affectionately pointed out by his father? or is there any danger of that father ever having to excuse that son because he is "sowing wild oats?"

We think not. The gentle power of a mother's kiss has been sung by poets, but is there not also a wealth of tenderness and a lasting memory for good in the kiss of a father?—*Hartford Post.*

Intimacy is never a destroyer of reverence where true worth exists. It is only where the outer appearance is a sham that closer knowledge dissipates an ideal perceived in or for a loved one. A true man's best is never on the surface, and only when he is well known can such a man be honored as he deserves. There is but a half-truth, even if that, in the cynical adage, "No man is a hero to his valet." It may be that a valet lacks the ability to recognize and appreciate the heroic; but the lack in that case is with the valet, and not with the hero. A valet's opportunities may bring into sight weaknesses of a true man which one could not otherwise perceive; but those same opportunities will bring to view evidences of strength and greatness unperceived before. We best love a friend whom we know best; and the more we know of a true friend, the more we love and honor him.—*S. S. Times.*

LONDON'S POPULATION.—Among the details of the recent British census, now at hand, the population of the English capital is given as being on the census night, 4,211,056, as against 3,816,483 in 1881. The increase in the population of London 1801 to 1891, is as follows: 1801, 958,863; 1811, 1,387,815; 1821, 1,378,947; 1831, 1,654,994; 1841, 1,948,417; 1851, 2,362,236; 1861, 2,803,989; 1871, 3,254,260; 1881, 3,816,483; 1891, 4,211,056.

Christ Jesus is made unto his people the source of "wisdom, righteousness, and sanctification, and redemption," and is so made "of God" (1 Cor. i, 31). All their wants, as moral beings and sinners, are completely and eternally met in Christ. His work and power are equal to every necessity and every exigency. They should trust him with a confidence that knows no doubt, and serve him with a loyalty that never wavers.

Died.

At his father's home near Union Ridge, N. C., of diphtheria, July 21, 1891, little Andrew C. Fitch, aged 4 years, 11 months and 14 days. He was the oldest and only son of Deacon R. W. Fitch of Union church, Alamance county. He was a bright and promising child and bore his suffering with patience and cheerfulness. May God bless the household, and help the bereaved ones to bear their loss with Christian submission.

The childish voice is hushed forever,
His lips are cold and still,
And the eyes of those who loved him,
With many tears will fill.

For our boy was the pride of the household,
The joy of his mother's heart,
The comfort and hope of his father,
And to Auntie, he seemed a part.

Of heaven, where now he is waiting--
To welcome the loved ones there,
Who will go when the Saviour calleth,
And they too the home will share.

Then dry the sad eyes and be cheerful',
For little Andrew suffers no more,
But is now in the arms of Jesus
Safe on the other shore.

"AUNT SHOOG."

Vacation—A Warning.

The vacation season is a time of great danger to many church members. The relaxation from business and the absence from home are favorable to throwing off the uniform habits of religious life. Most of the resorts for health and rest have been converted into places for fashionable dissipation. Everybody is trying to have a "good time," and the popular idea of a "good time" is to indulge in pleasures and recreations of a doubtful and often worse than doubtful character. Many who have been uniform in their religious deportment at home make an excursion into forbidden fields of self-indulgence at such places, much to the hurt of their own religious characters and greatly to the damage of the church. — *Alabama Christian Advocate.*

Courtesy.

Courtesy is one the Christian graces, no less than a requirement of good society. The amenities of social life smooth the way for and render more effective all kinds of Christian work. Every Christian needs them as a part of his outfit. Perfect expression of kindly feeling in the outward act is an attainment which few possess, but which all should strive for. It is a Christian duty for every one to add something to the sum of happiness in the world—not only to aim to do so, but to actually do so. Make the world a little brighter for your having lived in it. Thus will you fulfill the purpose of your being, and make a true success of life. Possess the jewel of courtesy, and you cannot fail.—*Epworth Herald.*

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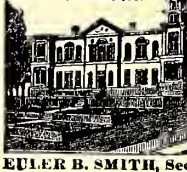
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Women as Physicians.

During twenty-three years of association with women students and practitioners, writes Dr. Phoebe J.B. Wait, in *The Ladies' Home Journal*, I have known of but few failures. On the contrary, I know of many who have achieved fortunes, and who are enjoying a lucrative practice.

Prejudice? Yes, there is prejudice against them. But it is the same prejudice that does not allow women to have political suffrage; the same that objects to women being anything but housekeepers or butterflies. There is no foundation for it whatever, and it will pass away in time. I find that foreigners, Germans especially, who have been accustomed to midwives in their own country, take most kindly to female practitioners. It is the American people that stick to the old exploded theory of woman's inability to own and manage property, to buy and sell, or to follow a learned profession. During the last quarter-century thirty-eight medical colleges have been opened to women, and seven others are exclusively for women. In the West they are more liberal than in the East. There are to-day upwards of three thousand women practitioners, where, twenty-five years ago there were but a score!

It is argued that women dislike the sight of blood. Of course they do. So do men. When I commenced the study of medicine I was fully convinced that women would not make good surgeons. But a long experience has reversed that conviction. Many of them undoubtedly possess the nerve to perform any surgical operation. They do their work in a masterly manner, and without flinching. The theory that women's nervous temperament and sympathetic nature militate against her in this connection, is absolutely false.

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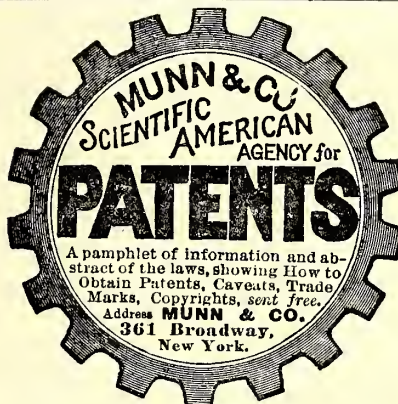
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Not long ago we heard an eminent member of the Toronto bar say of a brother barrister who stands at the very head of his profession that he had "ripened slowly." In early life his attainments were respectable, in middle life he was considered high legal authority, at sixty he stood on the very highest rung, took what business suited him, and earned his hundred dollars a day. He ripened slowly but so surely that he is one of the acknowledged leaders of his profession, with rivals perhaps in certain lines, but still an eminent and acknowledged leader. Did any man ever get upon the top rung in any thing and stay there who hadn't ripened slowly? If so, how many? Spurgeon is the only exception we can think of. He was a prodigy from the first. But in a very important sense it may be said of even Spurgeon that he ripened slowly. It is quite true that he got the public ear in a marked manner from the first, but drawing a crowd is not the main thing in preaching. In the matter of culture Spurgeon has perhaps ripened more than any living preacher. As he ripened he lopped off a good many things that were more or less offensive to many readers, and though his theology fortunately never changed, his mode of presenting truth distinctly improved.

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Condensed Schedule.
In Effect May 31st, 1891.

SOUTH BOUND.		DAILY	
		No. 9.	No. 11.
Lv. Richmond,	a3 00 p m	a2 55 a m	
" Burkeville,	5 11 p m	4 55 a m	
" Keysville,	5 53 p m	5 36 a m	
Ar. Danville,	8 12 p m	8 00 a m	
" Greensboro,	10 20 p m	10 19 a m	
Lv. Goldsboro,	a2 57 p m	†8 30 p m	
Ar. Raleigh,	4 48 p m	11 50 p m	
Lv. Raleigh,	a6 10 p m	a1 30 a m	
Ar. Durham,	7 30 p m	3 32 a m	
" Greensboro,	10 00 p m	8 00 a m	
Lv. Winston-Salem,	†8 30 p m	a7 25 a m	
" Greensboro,	a10 30 p m	a10 28 a m	
Ar. Salisbury,	12 20 a m	12 02 p m	
" Statesville,	a1 52 a m	a1 01 p m	
" Asheville,	6 55 a m	5 03 p m	
" Hot Spring,	8 56 a m	7 00 p m	
Lv. Salisbury,	a12 30 p m	a12 10 a m	
Ar. Charlotte,	2 10 p m	1 35 p m	
" Spartanburg,	5 32 a m	4 43 p m	
" Greenville,	6 47 a m	6 05 p m	
" Atlanta,	1 15 p m	12 30 a m	
Lv. Charlotte,	a2 20 a m	a1 40 p m	
Ar. Columbia,	6 20 a m	5 30 p m	
Ar. Augusta,	10 20 a m	9 10 p m	
NORTH BOUND.		DAILY.	
		No. 10.	No. 12
Lv. Augusta	a7 00 p m	a10 45 a m	
" Columbia,	11 00 p m	2 00 p m	
Ar. Charlotte,	4 00 a m	6 30 p m	
Lv. Atlanta,	a7 00 p m	a8 10 a m	
Ar. Charlotte,	5 10 a m	6 40 p m	
" Salisbury,	6 52 a m	8 35 p m	
Lv. Hot Springs	a4 48 p m	a12 28 p m	
" Asheville,	6 25 p m	2 15 p m	
" Statesville,	11 02 p m	6 40 p m	
Ar. Salisbury,	12 01 a m	7 34 p m	
Lv. Salisbury,	a7 00 a m	a8 45 p m	
Ar. Greensboro,	8 44 a m	10 30 p m	
" Winston-Salem,	a11 38 a m	†12 20 a m	
Lv. Greensboro,	a10 30 a m	a12 20 p m	
Ar. Durham,	12 23 p m	4 35 a m	
" Raleigh,	1 29 p m	7 15 a m	
Lv. Raleigh,	a. 24 p m	†8 45 a m	
Ar. Goldsboro,	3 10 p m	12 20 p m	
Lv. Greensboro,	a8 52 a m	a10 40 p m	
Ar. Danville,	10 40 a m	12 20 a m	
" Keysville,	1 26 p m	4 13 a m	
" Burkeville,	2 11 p m	4 55 a m	
" Richmond,	4 10 p m	7 00 a m	

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning Lv Richmond 3.00 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond and Raleigh via. Keysville.

Leave Richmond 7.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 Henderson 9.15 p m. Durham 9.35 p m Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m Henderson 9.35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m Through coach

between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.30 p m daily except Sunday at Keysville 1.59 p m Lv Oxford 3.00 a m daily except Sunday: at Durham 5.05am

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.15 p. m., returning leave Henderson 2.25 p. m. daily except Sunday, arrive Oxford 3.35 p. m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p.m., Danville 3.45 p.m., Greensboro 5.10 p.m., Salisbury 6.34 p.m., Charlotte 7.55 p.m., arrives Atlanta 2.25 a.m. Returning, leave Atlanta 12.25 p.m., Charlotte 9.20 p.m., Salisbury 10.32 p.m., Greensboro 12.03 p.m.; arrives Danville 1.30 a. m., Lynchburg 3.35 a. m., Washington 8.48 a. m.

No. 9, leaving Goldsboro 2.57 p. m. and Raleigh 6.10 p. m. daily, makes connection at Durham with No. 40, leaving at 7.15 p. m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta, and Greensboro, via Asheville, to Knoxville, Tenn.

On 11 and 12. Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

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W. A. TURK, Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD
in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

34	38	
Daily.	Daily ex. Sund.	
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 9
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

41	45	
Pass. and Mail	Pass. Daily	
Daily ex. Sun.	Daily	
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a m, 2.00 p m Arr at Franklinton at 8.10 a m, 2.35 p m. Lv. Franklinton at 12.30 p m, 6.05 p m. Arr. at Louisburg at 1.05 p m 6.40 p m
JOHN C. WINDER, Gen'l Manager.
Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-LINE
R. R. In effect 9 a. m Sunday, Dec. 7, 1890

Going South.

	NO. 41 Passenger & Mail.	NO. 5 Freight & Passenger
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10 p m
Sanford,	5 28	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave " Ghio	7 40 p m	
Arrive Gibson	7 59 p m	8 15 p m

Going North.

	NO. 38 Passenger & Mail.	NO. 4. Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave " Southern Pines,	8 00	5 00
Cameron,	8 58	7 40
Sanford,	9 26	9 31
Moncure,	9 52	10 55
Merry Oaks,	10 16	12 10 p m
Cary,	10 26	12 50
Arrive Raleigh,	11 01	2 45
	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4:00 p. n. arr at Moncure at 9.55 a. m. 4.45 p. m. Lv Moncure at 10:25 a. m. 5.10 p. m. arr at Pittsboro at 11:10 a. m. 5.55p. m.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. m. arr at Cameron at 8.35 a. m. 4.20 p. m. Lv Cameron at 9.35 a. m. 6.00 p. m. arr at Carthage at 10.10 a. m. 6.35 p. m.

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A Few Facts.

The average pay of the Presbyterian ministers of the country is \$300 a year, according to the official report.

The contributions of the Methodist church (North) to Missions has increased the last ten years \$50,000 per year.

The Chinese Government is now taking very vigorous steps to suppress and to prevent attacks on missionaries.

The first Hebrew Bible published in America was issued in Philadelphia in 1814, by Thomas Dobson, at the Stone House.

The famous Castle church, at Wittenberg, to the doors of which Luther nailed his ninety-five theses on October 31, 1517, and in which he and Melancthon are buried is undergoing a thorough restoration.

Meeting Grand Chapter Eastern Star.

For above occasion the Richmond & Danville R. R. will sell tickets to Wilmington, N. C., and return at following rates, from points named. Tickets on sale August 17th 18th and 19th, limited returning August 22nd, 1891. From Greensboro, N. C., \$7.55; Winston Salem, 9.20; Durham, 7.55; Henderson, 9.50; Raleigh, 7.05 Selma, 5.45. Rates from intermediate points in same proportion.

North Carolina State Firemen's Association.

For above occasion the Richmond & Danville R. R. will sell tickets to Durham, N. C., and return at following rates, from points named. Tickets on sale August 24th 25th and 26th, limited returning August 29th, 1891. From Charlotte, N. C., \$4.30; Greensboro, 2.10; Winston Salem, 2.85; Henderson, 1.80; Raleigh, 1.20; Selma, 2.10 Goldsboro, 2.60. Rates from intermediate points in same proportion.

Newberne Agricultural Fair (Colored)

For above occasion the Richmond & Danville R. R. will sell tickets to Newberne, N. C., and return at following rates from points named. Tickets on sale August 23d to 27th, inclusive limited August 31st, 1891. From Charlotte, N. C., \$5.80; Salisbury, 4.80; Greensboro, 3.80; Winston Salem, 4.40; Durham, 2.70; Raleigh, 2.20; Oxford 3.40; Henderson, 3.60; Selma, 1.85. Rates from intermediate points in same proportion.

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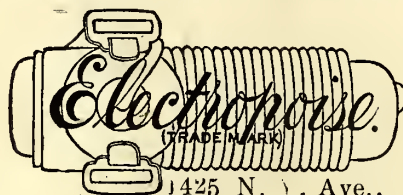
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